

SCOTLANDS ALARME:

OR,

Some considerations tending to demonstrate the necessity of our speedie marching to the assistance of our Brethren in *England*, notwithstanding all difficulties and necessities, reall or pretended.

ESTHER 4. verse 13, 14, 16.

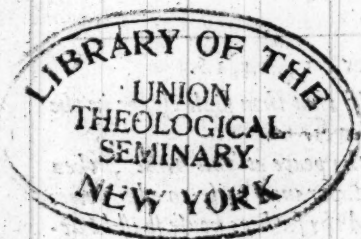
Verse 13. *Think not with thy self that thou shalt escape in the Kings house more then all the Jewes.*

15. *For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jewes from another place, but thou and thy fathers house shall be destroyed, and who knoweth whether thou art come to the Kingdom for such a time as this.*

Verse 16. *If I perish, I perish.*

Chap. 8. vers. 6. *For how can I endure to see the evill that shall come unto (Gods) people? or how can I endure to see the destruction of my kindred?*

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Some considerations tending to demonstrate the necessity of our speedie marching to the assistance of our Brethren in England, notwithstanding all difficulties and necessities, reall or pretended.



Orasmuch as all workes of honour and importance are usually attended with manifold difficulties, which the spirits of men, unless quickened, many times suffer to grow up into discouragements: And whereas more especially those undertakings in which the honour of

GOD, and the advancement of the Kingdome of JESUS CHRIST is concerned, besides those naturall impediments that arise from the weight of the Service, are commonly obstructed with many artificiall letts, which the subtilty and malice of the Devill, and ill-affected Instruments readily make, and manytimes the corruptions of the well-affected, too easily entertain.

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It seemes not unnecessary to offer to this Nation, now by solemne and sacred Covenant engaged with the Kingdome of *England*, for the mutuall preservation of Religion and Liberty, some considerations proving and pressing the necessitie of the speedie marching of our intended Army, to the relief of our Brethren, notwithstanding the expectation of money not fully answered, and the discouragements of this Winter season.

That we of this Nation are to affoord assistance to *England* in this Cause, wherein they are engaged against the Popish and Prelaticall Faction, that so the intended corruption and subversion of the Protestant Religion may be prevented, and the just Liberties of both Nations secured, it is hoped may be taken for granted, it being the plain language of our Covenant.

Some it may be there are (and God be thanked there are no more) who either really think, or carry themselves as if they thought it utterly unlawfull to engage in this Cause, because we are so unhappie as to see his Majesty intangled in the counsels and practices of them whom we are resolved to oppose, and thinke that free-born Protestant Subjects, in any case of difference betwixt them and their Prince, have nothing left but the miserable refuge of passive obedience, which they will, have accounted due to his personall commands, as well as legall. But God forbid we should so part with our Religion and Libertie, the Inheritance of our Fathers. A great deale of honour and observance is due to Princes, but let us finde out some cheaper sacrifice for these Deities, than the honour and truth of him who is exalted farre above all gods, and the welfare and happinesse of whole Kingdomes, with which, whatsoever mortall man is weighed in the ballance, will be found

too light: But in the mean time these States and Kingdomes are very much beholding to the patrons of this Doctrine, who thereby make the condition of the Subjects of great *Brittain* no whit better than that of the vassals to the great Turke, who can desire or expect no more then a passive obedience to his will and pleasure.

Others there be, who pretend to think that Religion and Liberty may be secured by those wayes and counsels, which have obtained his Majesties Countenance and Concurrence. But whether a designe whose ingredients are Spanish Counsels, Romish Buis, Popish Contributions, and an Irish Cessation, be like to tend to the good of the true Religion, let any man judge who hath not renounced his understanding.

But this present undertaking is not intended to convince them who oppose or decline this Service, if there are any who either upon these grounds or worse are disposed to an opposition, or neutrality in this great Cause, And after so much blood shed, so many Petitions and Declarations made, such a Covenant as ours duely weighed, doubt of the carefulnesse and necessity of joyning with our Brethren in this mutuall defence. Such are to be left to the just censures of the *Church*, and deserved penalties of the *State*, which certainly are the most fit, and will be the most effectuell means for their Conviction.

That which is now endeavoured, is to quicken the hearts, and strengthen the hands of them who have Sworn and Subscribed this Solemne Covenant, that they may with the more speed and cheerfulnesse set their shoulders to the work in hand. For so it is many times, that a good Cause is at the same time praised

Probitas laudatur & algetur

and starved , And those that seem very much affected with the generall representation of a businesse when it descends to action , and especially their own particular engagement , have a strange damp seazing upon them , and can hardly perswade themselves to act according to what they have apprehended .

If therefore there be any who either doubt of the absolute or present necessity of contributing their utmost assistance to this Cause of CHRIST so infinitely valuable , let the love they owe to GOD and his Gospel which is endangered ; to their Brethren who are so miserably spoiled both in *England* and *Ireland* , to themselves and their own Native Countrey , which is now within the noise of the Thunder (for the sharp Letters and terrible Proclamations from *Oxford* have already reached us) and will shortly (unlesse GOD give us grace to prevent it by timely endeavours) bee under the storm : Let these threefold bands of love not easily broken by any Christian Spirit , prevaile with them to lay to heart these ensuing considerations .

First , let it be duely considered what may be the ill consequents of disappointing the expectation of the well-affected party in *England* , who having done their utmost to answer our desires , have set their hearts and hopes upon our assistance as the most probable means (under GOD) for the repressing the fury of the adversary , and rescuing them from those calamities that presse them even at their doores . To him that is afflicted , pity should be shewed from his friend ; but we shall in stead of that , adde affliction to their affliction , if by deferring their hope , we make their hearts to faint , and give too much advantage to their and our adversaries to insult over them and speak proudly in the day of their distresse .

And

And secondly, if after all these Overtures and Endeavours, our promised and expected help should be deferred, the Malignants would be very diligent to improve this disappointment to an alienation of their affection from us, and the interruption of that Union, so happily made and confirmed betwixt us by the late Covenant, and our friends would be ready to look upon us as a people rather addicted to our own advantages than affected with their dangers or the dangers of Religion itself: which we have publickly acknowledged to be much hazarded by the attempts of Papists and Malignants there.

But it will be said that other mens expectations are not to be the grounds or rules of our proceedings; It's answered, Nationall expectations are not to be slighted, but sometimes may have the strength of some arguments, especially when so raised as theirs have been, which may be concerned to be by these two grounds: First, a representation made to our friends in *England* by their Commissioners, of their heavy entertainment here, and that just sense and fellow-feeling of their calamities, which was expressed by the Generall Assembly and Convention of Estates, to which affections they will look for actions suitable. Secondly, we understand by divers Letters that our Commissioners there, seeing their necessities, and yet their willingness to do to their power, and many of them beyond their power, the better to comply with the Articles of the Treaty, have given very much encouragement to them to expect our speedy march, especially upon the sending away a considerable part of the money required. And we are bound as much as in us lyeth, to make good the hopes they have given both for their credit and the honour of the

the Nation. For though our difficulties be many, yet it is impossible that they should become so manifest and convincing to them, as to acquit us from a present undertaking of this service.

And lastly, by our present march we shall not onely satisfy the expectation of our friends, but besides the reall service we shal do in our own persons in those parts where we come, We shal give reputation to their Forces elsewhere, disappoint and distract the enemy, who have flattered themselves with the impossibility of our present assistance, and ordered their affairs accordingly: And not only helpe to save the lives and estates, but the soules of many, who through a slavish feare are constrained to lye in a detestable neutrality, and ready to say a confederacy to the Papists, and so to stretch out their hands to a strange god.

As therefore all warrelike undertakings, in regard of the manifold advantages of dispatch, are called Expeditions; so let us take care, that through our backwardnesse, this of ours lose not that name.

But the difficulties are so many, in regard of our necessities not supplied with the full summe expected, and the manifold inconveniences of a Winter march, that it seemes unreasonable for any to expect we should undertake that which wee can scarce hope to go through. For satisfaction to this great objection, let us consider something of the nature of difficulties in generall, and some things concerning our particular present difficulties.

First, it is hoped no man will take offence at him that prayeth G O D to remove the difficulties in our own hearts, which through sloath and self-love, are sometimes ready to say, There is a roaring Lyon in the way,
when

when it is only a barking Dog: It may be, if this prayer were heard, the greatest difficulties were removed, though it cannot be denied, there are many other.

Secondly, Difficultie is the constant companion of great and honourable undertakings, the greater our difficulties are, the greater honour shall we gain to our selves, the greater love shall we shew to the Cause and Servants of CHRIST, who when he came to deliver us, never disputed the bitterness of the Cup, but was satisfied that it was his Fathers will he should drink it: A man would not bestow a cheap courtesie on his friend, much lesse would he serve GOD with that which costs him nought; In a word, so ardent are those affections that become this Cause, that they ought not nor will not fear the encounter of the coldest winter blasts that can be met with. Matth. 16. 29.

Thirdly, All difficulties that fall short of impossibility, though they dis-hearten flat and dull spirits, yet they do but quicken those that are noble and active, and makes them double their diligent endeavours. Nothing but an absolute impossibilitie must stop us in our intended Course, for we have obliged our selves by Covenant, *Zealously and constantly to continue in the pursuance of this Cause against all opposition, and promote the same according to our power, against all Lets and Impediments whatsoever.* Let this be throughly weighed. Vow and pay. Eccl. 5. 4.

Fourthly, The manifold experience we have had of difficulties may justly make us rather love them then fear them, let us reflect upon the unexpected relief GOD hath given us in our streights, for want of Money, Victuals, and Ammunition in our former expeditions,

and be discouraged if we can, it's true the thought of them should not make us neglect the meanes and tempe
 G O D, but they may and must, when we have used
 the meanes, make us trust him. The great things
 G O D hath done for us, have surely their use, and
 there is none better then in the strength of them, to set
 upon new, as *David* remembering the Lyon and the Bear
 adventured on the *Philistin*. The place whither we are
 to go, may justly be called by us *Fibrah jerek*, as it
 was then said, *in the Mount of the L O R D it shall bee*
seen, so may it be by us in regard of the extremities we
 have passed, *the more difficultie, the lesse danger.* A. 1.

1 Sam. 17.

Gen. 22. 14.

And as it is very well worth our labour, so we collect
 and consider the severall passages of speciall providence
 which have befallen us and others on this Cause of Pres-
 ervation and Reformation of Religion, So may it not
 be amisse in the mean time to take notice of this generall
 observation, That G O D delightes to bee very much
 seen in the carrying it on, he honours men so much as to
 employ them, & lets them show their duty to him, and
 love to his Cause, but the Work that is done he doth
 it himself, and in the midst of all the means that are used,
 he seems resolved to bring his people out of *Babylon*, as
 once out of *Egypt*, by tentations, and signes, and mighty
 wonders. How strangely hath he rejected all hu-
 mane confidences & Armies have been raised with great
 Preparations and Expectations, how small parts of them
 hath G O D made use of? and indeed no part till he
 hath first reduced them to great straits and extremities,
 and employed them of their own confidence. It is a
 Work paralleld to that mentioned by the Prophet,
 which the L O R D declared to be accomplished not
 by power nor by might, but by his Spirit. Though this

Zech. 4. 6, 7.

Work

(19)
Work of Babylons ruine shall not bee done without power or might, for double must be rendered to her, and happy shall they be that rewarded her as she hath served us, giving her blood to drink, for she is worthy; yet not by that power or might in an ordinary way, but by the Spirit of G O D the disposer of all affairs (especially those that concerne the Church of G O D) strangely ordering things, so that little of men or means, but much of G O D may be seen; that so when he hath made the Mountains become plaines, before his *Zerobabells*, the head-stone may be brought forth with shouting, crying not Armies, Counsels, Commanders, but *Grace grace unto it.*

But this is a strange Dialect to States men, and Souldiers; It may be so, but G O D will probably make it familiar in time.

Let this discourse be taken as it was intended, not to take men off the using Preparations, but from trusting them, and standing so precisely upon all accomplishments, when G O D hath given so good encouragement to hope that hee will make up our unwilling and unavoidable necessities. But in the midst of our businesse, let it be seriously laid to heart how much blood is spilt, how many Towns and Countreies spoiled, how miserably our friends are distressed and distracted while we are preparing onely for their relief. We have professed to look upon their condition as our owne, and well we may; for it is *truly*, though not *presently* and *immediately* our own; let us so carry our selves, as if they enemies Forces were as near *Edinburgh* as they are *London*. But this must not be interpreted quarrelling, but quickning.

And now let us descend from this general consideration
B 2 of

of difficulties, and take a particular view of the present difficulties that interrupt and retard our so much expected and desired aide.

And first, whereas it may be there are some that quake and shiver at the thought of a Winter March, and look upon it as an unreasonable motion, that our Army should then take the field, when other Armies betake themselves to Garrison.

Let none take exception, if we pray GOD to keep Winter out of our hearts, and we shall make a reasonable good shift for our bodies, the worst weather in the World, is that which our Saviour tels of, When *iniquity abounds, and the love of many waxes cold.* Christ never complained it was too hot when he sweat drops of blood, GOD hath given us bodies able to endure much, let not our mindes refuse it; necessity makes all seasons alike, and that is our case, or I am sure the case of our friends which we should make ours, or GOD will make it ours. But if the consideration of the condition of our friends, who endure a hard Winter for want of Coals from Newcastle do not move us, let us look at the carriage of our enemies, sure we shall be ashamed to decline that for the Service of Christ, which they so readily endure for Antichrist. Did not the Kings Army march from Oxford to Brainford in Novemb. the M. of Newcastle, with his Popish Army from Northumberland to Torke in December. Did not the Cavaliers take in Cicester in Gloucestershire in the depth of Winter, Feb. 2. 1642.

Ut jugulent homines surgunt de nocte latrones.

Ut respsum servas non expergisceris?

Shall Villaines to destroy get up by night;

And we not stirre to save till day be light?

For shame let not this be thought an impediment,
much

much lesse made an excuse by any ; G O D will either send such weather as we may endure , or make us able to endure such as he sends. If we complaine the Winter is too cold, it is much to be doubted , we may have reason hereafter to complaine that the Spring is too hote, when our Work shall be made ten times more difficult by the increase of the enemies strength from *Ireland* and other places, and the provision of Arms and Ammunition (now so much wanting among them) which these dark Winter nights, notwithstanding the guards at Sea, will befriend them with, Let us not favour our enemies while we think to favour our selves , and suffer them to make use of those Provisions for horse and man, which are now in the Countrey, though Winter be more cold, the Summer is like to be more hungry. Delays especially in Military affairs are seldome or never without many dangers ; Ours will have sin and danger too , if they be not timely looked unto.

But the last and greatest difficulty is , the matter of Money ; how can it be thought that we should satisfy the expectation of our friends and neighbours , when they fall so much short of satisfying ours, in that which is the sinew and strength of Warre.

This is a strong objection, but Necessity is a stronger answer, we must be sure at some time or other (for we are made Traitors and Rebels by Proclamation already, and promised protection, but upon a slender condition, that is, so long as we behave our selves so, as evill Counsellours may give a good report of our deservings) we shall be compell'd to raise an Army in defence of this Cause and our selves, and though the termes are not so good as some expected , they are better then we are like to finde, if our Brethren in *England* be utterly spoiled,

led; and we left to shift for our selves. Let us therefore
perswade our selves to do that now, which otherwise
we shall be in time constrained to; that is, part with what
we have for the vindication of our Religion & Liberty.

As it was just and reasonable that for the better ac-
complishment of the intended Work, we should make
as good provision as might be, and to that end desire a
considerable summe of money, the better to prevent fu-
ture inconveniences. So it is no lesse just and reasonable,
that our friends, having (as we are credibly informed) done
their utmost, for this present, toward the satisfacti-
on of our propositions in that point, we should be wil-
ling and ready to do our utmost to supply their unwill-
ing wants, the Cause being as certainly, though not so
immediately ours, as theirs.

It may be more money might have been had, if Malignants,
Neuters, & lukewarm Professors could have found
in their hearts to have parted with it; but as some have
done below, so doubtlesse some have done beyond their
ability. Shall honest men be destroyed, because world-
lings will not part with their Mammon? For that is
the case, if we help not the good Protestants of *England*:
because money is short they must be lost and undone, be-
cause after this vast expence upon the Cause of GOD,
they are no richer?

And if this be an impediment, certainly it will be an
everlasting impediment; the longer we stay, the lesse
assistance must be expected from our friends, which be
daily more and more exhausted, and that middle sort of
men, which have the riches of the Kingdome, will ra-
ther with their money buy an unlawfull peace, than
maintain a lawfull Warre.

Considering therefore, that GOD hath foisted in his
provi-

providence ordered things, that our Brethren of *Eng-
land* and we, should be happily united in a Solemn Co-
venant (a thing we would not long since have purchased
at a dear rate) and hath disposed the hearts of the Parlia-
ment, readily to condescend to the Articles of the Tre-
aty, without any materiall alteration. Seeing that not-
withstanding the spoile of the Kings Armies, having a
great part of the Kingdom under contribution, and al-
most destroying the trade of London, and notwithstanding
the charge of their own Armies, which hath been
exceeding great both in *England* and *Ireland*, and is yet
like to be, they have used so much care, and so faithful
endeavours for the fulfilling our demands. Let us every
man look upon his Covenant, wherein he hath engaged
to his power, and then look into his purse, his barns, his
shop and store-houses, and whatsoever he can call his.
And last of all, look back into his own heart and consci-
ence, and make an impartiall judgement of his ability,
and do accordingly, lest our *hands* in contribution, not
being answerable to our *Vow* in the Covenant, we be
accounted deceivers, and meet with a curse instead of a
blessing. What *G O D* hath denyed us in money, he
hath granted us in victuall, whereof he hath vouchsafed
vs plentie; let us not suffer his Cause to starve in the
midst of it. Let us consider that there is now no place
for concealments, we have not to do with men, but with
G O D, with whom we have covenanted, he searcheth
our hearts, sees our actions and abilities. He takes notice
what profane *Esaus* there are among us, that preferre
pottage to their birth-right; What churlish *Nabals*, who
say of the servants & Cause of *G O D*, as he once of *Da-
vids*, Shall I take my bread, and my flesh, and give it to men
whom I know not whence they be: and he takes so strict no-
tice,

... according to the fruit of their doings, as you may see in
that precious Christ makes at the 29. of *John*. *John* 29.
I was hungry and ye fed me, I was naked and ye clothed me
not, Depart ye cursed, for I was hungry and ye fed me not
-10 But I will not so much distrust your faithfulness and
forwardness in this great Cause of Jesus Christ, which
pleads so strongly for it self in every Christian heart. If
this labour be superfluous, I am glad you wanted it not;
if it be necessary, I am glad I spared it not.

2 Sam. 10. 12.

11 I shut up all with the words of *Isaiah* to *Abissin*, Be of
good courage, and let us play the man for the people and cities
of our God, and for the Lord do what seemeth to him good.
Only adding that lively encouragement of *David* to *Sal-*

1 Chron. 11. 5.

omon, Arise therefore, and be doing, and the Lord be with
you, that may prosper your doings, as also *David* said to
his men, I have seen the Lord's face, and he hath said, I will
be with thee, and thou shalt prosper in all thy ways.
I have seen the Lord's face, and he hath said, I will be with
thee, and thou shalt prosper in all thy ways.

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